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THE  
HULSEAN PRIZE ESSAY

FOR THE YEAR 1832.

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22

By FRANCIS GARDEN, B. A.

OF TRINITY COLLEGE.

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416.



TO

"THE REVEREND AND LEARNED"

CHRISTOPHER WORDSWORTH, D.D.

THE MASTER OF TRINITY COLLEGE,

&c. &c. &c.

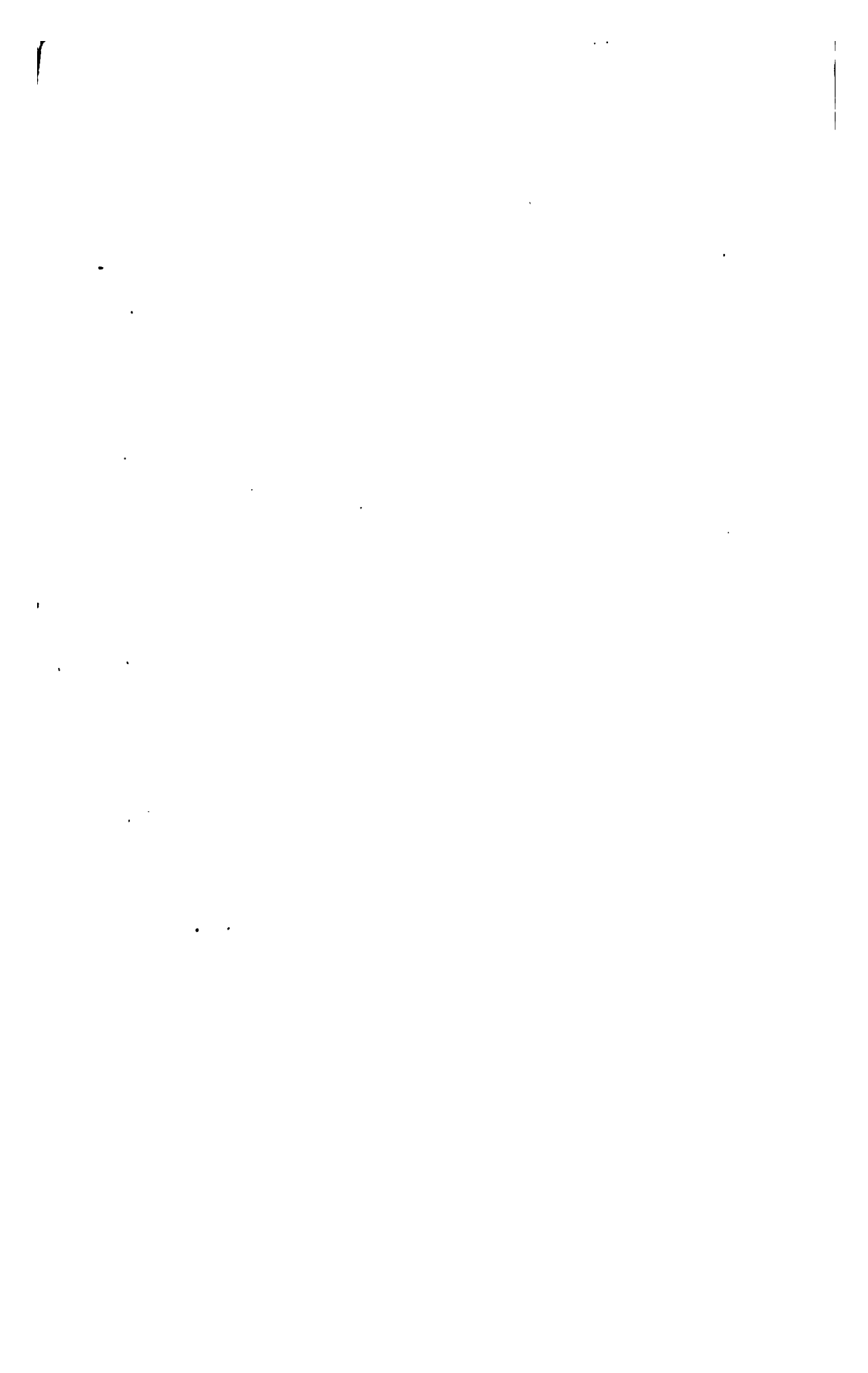
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CLAUSES from the WILL of the Rev. JOHN HULSE, late of Elworth, in the county of Chester, clerk, deceased: dated the twenty-first day of July, in the year of our Lord one thousand seven hundred and seventy-seven; expressed in the words of the Testator, as he, in order to prevent mistakes, thought proper to draw and write the same himself, and directed that such clauses should every year be printed, to the intent that the several persons, whom it might concern and be of service to, might know that there were such special donations or endowments left for the encouragement of Piety and Learning, in an age so unfortunately addicted to Infidelity and Luxury, and that others might be invited to the like charitable, and, as he humbly hoped, seasonable and useful benefactions.

He directs that certain rents and profits be paid to such learned and ingenious person, in the University of Cambridge, under the degree of Master of Arts, as shall compose, for that year, the best Dissertation, in the English language, on the Evidences in general, or on the Prophecies or Miracles in particular, or any other particular Argument, whether the same be direct or collateral proofs of the Christian Religion, in order to evince its truth and excellence; the subject of which Dissertation shall be given out by the Vice-Chancellor, and the Masters of Trinity and Saint John's, his Trustees, or by some of them, on New Year's Day annually; and that such Dissertation as shall be by them, or any two of them, on Christmas Day annually, the best approved, be also printed, and the expence



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defrayed out of the Author's income under his Will, and the remainder given to him on Saint John the Evangelist's Day following; and he who shall be so rewarded, shall not be admitted at any future time as a Candidate again in the same way, to the intent that others may be invited and encouraged to write on so sacred and sublime a subject.

He also desires, that immediately following the last of the clauses relating to the prize Dissertation, this invocation may be added: 'May the Divine Blessing for ever go along with all my benefactions; and may the greatest and the best of Beings, by his all-wise Providence and gracious influence, make the same effectual to his own glory, and the good of my fellow-creatures!'

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AN  
INQUIRY  
INTO THE  
ADVANTAGES WHICH HAVE ACCRUED TO CHRISTIANITY  
IN  
CONSEQUENCE OF ITS NARRATIVE FORM.

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It was Christianity which first presented religion under the form of objective truth, as a system of doctrines perfectly independent of all individual conceptions of man's imagination, and calculated to meet the moral and religious wants of man's nature, and in that nature everywhere to find some point on which it might attach itself.

*Neander's Hist. of Christian Religion and Church, Rose's Translation.*

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ON an investigation of the early progress of Christianity, no truth can present itself more forcibly to the mind, than that, in the furtherance of His glorious scheme, God "chose the foolish things of the world to confound the wise;" and, from the absence of natural means implied by this circumstance, is derived one of the strongest evidences in its favour, which the spread and success of our religion has furnished. But another scarcely less cogent argument in its behalf may be extracted from those points, in which we find a contrary principle acted on, and can trace an adaptation of means to ends beyond what we can ascribe to human skill. We may well expect the grand object of a revelation

from God to consist in the restoring man to happiness, by renewing him in holiness; and if, in a communication professedly coming from Him, we discover a palpable and successful adaptation to this end, to an extent never exhibited by any other system of moral instruction,—an adaptation which must have demanded the most absolute idea of moral excellence on the one hand, and on the other, the most intimate acquaintance with the human heart, all its exigencies, and its subtlest intricacies,—we cannot but argue the dignity and wisdom of the designer, from the grandeur and skill of the design. It is this demonstrated adaptation of the means to the only conceivable end, which constitutes what is called the Internal evidence for Christianity, and which, with reference to the truths of the Bible in themselves, has already received able and abundant illustration. But there has been overlooked a minor branch of Internal evidence, deduced, not so much from the nature of the Truths, as the form in which they come to us; and this branch it is our present purpose to examine.

Such considerations might not, indeed, be capable of producing conviction, were they the only evidences of which Christianity could boast. They do not make out more than a probability that it should be true, but it is a probability so great as may induce him who has been led to perceive it, to examine the direct proofs of our religion with more attention and candour than he might otherwise have done. An inquiry of this sort may also dissipate objections founded on the form in which Christianity comes to us; and that such

objections are apt to occur, we shall afterwards see. The satisfied believer may gain a benefit of a different kind. He knows that the particular mode in which it has pleased the Supreme Wisdom to convey his message, must be the best model for his ministers in preaching it. That mode too, when attentively considered, may be found to throw additional light on the truth itself; and thus he instructs himself, by learning how to instruct others.

For these reasons an inquiry into the advantages which have accrued to Christianity in consequence of the form in which it comes to us, cannot be without profit to all parties, being the same thing as an inquiry into the reasons why it has that form. In what form then does our religion come to us? In that, we answer, of narration. The historical books of the New Testament contain every leading truth which forms the theme of the didactic, every great promise announced in the prophetic portions of that volume. We cannot regard the recorded teaching of Jesus as constituting his religion nearly so much, as does his recorded life, to the facts of which we are constantly referred by those storehouses of doctrine, the Epistles. The relation in which the latter stand to the narrative part of the New Testament, seems to be that of an appendix to the text of the volume, throwing much valuable light on the details, but distinct from, and subservient to, the main work. That is comprised in the series of history, opening with the mission of the Baptist and birth of the Messiah, and terminating with a relation of the gift of the Spirit, and the calling of the Gen-

tiles. In this history is contained all that is peculiar to Christianity, though more inspired writings were requisite to our full perception of the significancy of its facts, and the import of the predictions which accompanied the developement of these facts. The religion may therefore fairly be said to come to us in a narrative form.

Now we may conceive it revealed through a very different channel. All its truths might have been arranged by God, as they have since been by man, in a regular and complete system, each accompanied by the arguments necessary for its support. The miracles by which its claims are made good, might have been mentioned and attested in their proper place, presenting themselves to our attention in no other light than as a necessary link in the chain of argument; while the life and death of its founder might have received no more than the requisite notice for deducing the doctrines, and enforcing the precepts of the new religion. In short, the New Testament might have been a complete system of Divinity, differing from those which actually exist in nothing but its origin and infallibility.

We must at once admit this form of revelation to be conceivable, and there are times when we are tempted to think that it would have been desirable. Had it been adopted, it is probable that the sentiments of the New Testament writers would each have stood out in its own place with as much prominence and distinctness as if it had formed an article of the Athanasian creed; and the separate portions of the Book would



at once have been clearly intelligible, when read by themselves, instead of requiring that assiduous study of the whole, which, as matters are, we find necessary for the due understanding of any part. The habit of appealing to detached texts—at present so rich a source of error, but yet so gratifying to indolence,—would have been a fair and eligible mode of getting at the truth. Our aversion to painful study, our love of dogmatism, and our dislike to uncertainty on any point that at all interests our understandings, would have met with more satisfaction from this possible, than they can do from the actually existing, form of revelation.

Moreover, we are apt to be annoyed by the simplicity of the New Testament writers, who, occupied either with the telling a plain story, or the commenting on some of its parts, never seem to have foreseen many of the objections which in after ages were to be brought against their new religious system. Had a didactic form been adopted, we may perhaps think, that some of these would have been more likely to have occurred to their minds, and in consequence have been provided against. We might in this way, we fancy, have been more easily convinced; or, if believers ourselves, have been put to less pains in confuting the infidel than are at present requisite.

I know not whether these complaints have been much urged, but am sure that they are sometimes felt, and will therefore endeavour to show, that though man would in all probability have disposed the matter in this fashion, revelation comes to us in another form, because proceeding from a wisdom greater than man's.

In the first place, the religion would have contained fewer evidences in itself than it at present does. As matters are, proofs are presented to our mind in every page of the New Testament, without causing any impediment to the writer's main object. But had that form been adopted which we supposed at the outset, we should have been compelled to look for them in other quarters than the Revelation itself: or they must have given the sacred writers matter for separate discussion. But on reflecting on the circumstances in which Christianity was ushered into the world, and the prejudices with which it was surrounded, we shall find that such corroboration of its truth might not have been easily derived from external sources alone. At present, we have a quantity from without, because the narrative form of the religion presents such a number of points of contact with the rest of our knowledge of these times, that its adversaries have been compelled to bear frequent though unwitting testimony to its truth. But none of this could have been brought to light in favour of a didactic system, to which the profane writers of the period could have borne none but intentional attestation; and of the probability of such attestation, any one who knows their character may easily judge. That valuable part of the evidences of Christianity which consists in the many accidental coincidences, between statements and allusions in the New Testament, and statements and allusions of contemporary writers, would, as far as we can see, have been lost, or at least much impaired, but for its narrative form.

Let us then consider our second supposition, that the burden of proving to those yet unborn, who were never destined to see the visible marks of God's power, which they could display to those of their own time, as well as that of unfolding the new religion, had devolved on its founders. In this case, the air of unsuspecting confidence with which they deliver their message, must, to all appearance, have deserted them. Instead of presenting themselves to our notice as persons whose claims are supported by an overwhelming mass of unsought evidence, they must have appeared as pleaders of their own cause, and at once have provoked all rebellious understandings into an attitude of defiance.

Nor would this have been the least evil. In proving the truth of their message, they must either have been left to their natural resources, or been guided by the same Divine illumination which enabled them to disclose it. Had the former been the case, it is clear they must have utterly failed. They possessed neither the knowledge, nor the capacity for arranging and reasoning on the knowledge, which could have produced a satisfactory view of their credentials. They must therefore have performed their task by the aids of inspiration. Any real flaws in their argument in their own defence must, on this supposition, be out of the question, but it will by no means follow, that none could be imagined to exist by the reader. There is no argument short of demonstration capable of bringing conviction to all varieties of persons, and every state of the mind. The real or fancied logical defects

of a human treatise on the evidences of Christianity cannot do the same mischief as would have been caused by such imaginary defects in the argument we have supposed. A man who considers every one of the actually existing treatises on this subject to be more or less illogical, may yet himself logically deduce the truth of Christianity, from what he has gathered by a perusal of them. But were the argument for Christianity contained in the Bible, the fact that he cannot perceive its conclusiveness must be a decided objection to the whole system. Thus the morbid *aversion* of some minds with regard to argument, and the fatal subtlety of others, backed by the aversion of the natural man to the reception of spiritual truth, which at present act as powerful obstacles in the way of conviction, would on this supposition have been armed with tenfold force.

Thus it appears that the evidences of Christianity would have been impoverished, by its having been communicated in any but the narrative form.

Such being the advantage which the truths of Christianity derive from their narrative form, previously to their entrance into the mind, let us now consider how that form influences the impression they make after their entrance.

As a cure for the sin of our nature, Christianity developes certain great principles of duty, and accompanies the developement by peculiar stimulants to the performance of that duty.

With regard to the first, the common saying,

that example is better than precept, seems enough to settle the question. It holds good in every moral question, but peculiarly in the case of Christianity, which enforces virtues elsewhere unheard of, the meaning of which in the first place, and the practicability in the second, nothing but an example could have shown.\* We may betake ourselves to every definition of the Christian character, but from which of them all shall we gain so vivid a conception of it, as from the phrase of St Paul, "the mind which was in Christ Jesus?" Referred by this to the whole recorded life of the Saviour,—to the character he displayed in all the accidents of his public and private intercourse, we attain an idea of moral excellence from combinations of a variety of qualities, which neither names nor definitions could previously have brought together. Moreover we are often compelled to act, where no time is given us to reason, so that, if our duty be doubtful, we should be left without a clue, had we to deduce it from the principles of an ethical system. But no intricate reasoning is required to detect the resemblance of one line of conduct, or dissimilarity of another to the character of our great pattern, by the recollection and application of which, we can at once make up our mind in questions, which we might have vainly endeavoured to clear up by argument. The words of an excellent living writer bear

\* The principles of Christian meekness and forbearance are no less original than the virtues, and could never have been proposed unless they had been witnessed in an existing pattern.

*Bishop J. B. Sumner's Evidences, Chap. VIII.*

so well on this point, that no apology is required for transcribing them.

“Let us consider what is the nature of the most celebrated works which profess to teach us the duties of life. They are regular systems, precept is drawn regularly from precept, and all proceeds by an unbroken chain of reasoning from some fundamental proposition. In this consists their excellence; but how unsuitable is all this to the purposes of life! Here, so far from meeting with any thing like system, every thing is a contradiction to it. We find ourselves in a wilderness of circumstances, between which the mind can at the moment trace no imaginable connection, amid a confused train of thoughts and passions brought into play by unforeseen objects, without visible mutual influence, intermingled without rational order, exciting without permanent effect. Can we wonder, therefore, at the slight dominion which such books, however admirable, have ever exercised upon practice; exhibiting as they do, a regular chain of consequences which is never witnessed in real life; addressing themselves to that which is comparatively so little consulted—the understanding,—and leaving entirely unaffected that grand and constant source of action, the heart. We may even go further, and assert, that, as far as they do influence us, they throw the events of life, with which we daily come into close contact, to too great a distance, by making them subjects of theory, and thus lead us to speculate when we should be practising, and to think when we should be feeling. *The book, which shall have a deep and practical influence*

*on real life, must reflect its image, must present that real mixture of facts, thoughts, and feelings, which is found to exist there."*\*

To realize this advantage, the narrative form is evidently necessary; nor is it enough that we be acquainted with the leading acts of virtue in the life of our exemplar. To appreciate these, we must be familiar with the character of their performer, and this cannot be seen without a knowledge of circumstances and traits which may have no obvious or direct connection with the main object of his mission.

Definitions of duty and descriptions of excellence are limited in the impression they make. A perfect acquaintance with their import is attainable after a certain amount of study, and they are capable of producing no subsequent expansion of view. But who shall assign a bound to the enlarging comprehensions of moral worth, which a study of the New Testament narrative is calculated to effect? Who ever rose from a serious perusal, without feeling that the exhibition of Christ's character which it contains, whatever his previous familiarity with it might be, threw a new light on some portion of duty, or invested with additional prominence some susceptibility of excellence?

But it is not enough to present to fallen creatures a perfect image of virtue, while they are possessed of no stimulants capable of inciting them to conformity with such virtue. The disclosure of a future state of rewards and punishments, even when so accompanied

\* Evans's Church of God. Sermon V.

as to command assent, is by itself insufficient for this purpose. For in the first place, experience teaches us that men do not invariably act according to their known interests. It is always the easier, and therefore continually the tempting line of conduct to yield to present impulses, and trust to good fortune for the future. Many men act thus in their temporal affairs, where the future is as the present, if we compare it with an unseen eternity. But in the second place, were it true that men did always unfalteringly pursue their own interests, when they perceive these interests, the mere revelation of future rewards and punishments would still be inadequate as a stimulant to Christian excellence, which requires a love for God and for good independently of any consideration of personal interest. And not only does God consider this love to himself as the essence of moral excellence, but the only reward he offers, is one in which the enjoyment of himself forms a principal ingredient; so that instead of the prospect of the reward producing the virtue, the virtue must be produced before the reward can be wished for. Moral stimulants, therefore, must be found capable of making us love Heaven, and these, it has been already said, Christianity contains. From an investigation into their nature, we shall find additional reasons for its narrative form.

The change which revelation is designed and calculated to effect consists in bringing us from a state of enmity to God to one of reverential love for his character. The Gospel finds a man occupied with the lying vanities of time and of sense, deriving no valu-



able impressions from unseen realities, without any conformity of character to God, or the faintest desire after communion with Him. The revealed message is impressed on his mind—and the consequence is, that he learns to love the Creator more than the creature—the Giver rather than the gift—and in both cases, the latter for the sake of the former—delighting in God's works as the reflection of his excellence, and in his gifts as the pledges of his fatherly affection. How does Christianity effect so transcendent a change? Not merely by telling us to love God, for none can love at command. Our false conceptions of the Divine character must be removed—we must see God as he is—we must be assured of his love. His own assertion of his clemency would have been insufficient for this purpose. We require action on the part of the object we contemplate to give us an idea of his character. We must *see* the love in order to love in return. All this the Gospel supplies. It displays to us the Divine attributes embodied in action—in the action too of a human agent—of one made like unto ourselves,—and therefore in action capable of vividly impressing us with its character. Facts were necessary to enable us to love God, and to cast ourselves on him, and with facts Christianity presents us of a nature peculiarly calculated to effect this object.

Now it must be apparent to every one, that the same reason which makes facts a *desideratum*, makes it desirable that these facts should be communicated in the narrative form, which is the one most adapted to making them felt as such. In a didactic speculation

the facts appealed to are degraded from the supremacy of main objects, to the humbler situation of means to the establishment of a point, which might be dispensed with, could others be found. We may use a fact for the purpose of deducing an opinion from it, without making itself the object of our contemplation, and thus remain uninfluenced by its character. Many, it is to be feared, have made the fact of the atonement, a mere premise to the doctrine of justification by faith, and for this very reason, have not been justified by faith; while others less clear in their notions of the doctrinal deduction, have given the regards of their minds to the fact which is the basis of the deduction, and have thus possessed themselves of the faith about which the others have reasoned. That an argument drawn from facts is apt to put the facts themselves at a distance, is obvious from the nature of the case, and from the often remarked circumstance that persons with a love for theological study, but an aversion to personal contact with the truth, almost invariably prefer human discussions to the Bible. Let any one, after a perusal of the Christian narrative, take up a modern treatise on divinity, and compare the feelings suggested by the former, with those to which his study of the latter gives rise even when approached under impressions derived from the other, and he will then be able to judge what would have been the case, had that other not existed at all, and the facts of the New Testament never been presented to him, except as premises to an argument.

Whether therefore we view revelation as exhibiting

to us, by a perfect pattern, the virtues which we ought to pursue, or as stimulating us to the pursuit by a display of love manifested in action, we have abundant reason for its narrative form. Before quitting the consideration of the latter view, it may be advantageous to guard against a danger which peculiarly besets us in an inquiry like the present. When investigating the adjustment of the truths of Christianity, and the form in which they come, to the laws of the mind, we are apt to consider these truths and their form in no other light than that of means employed to make an impression on the heart; thus losing a vivid sense of their reality in themselves, and in our own case defeating the very purpose on which we meditate. We must not forget that the atonement is a moral engine only when felt, as a fact in itself, the necessity for which originated in the circumstances of man, and the character of God. Never was there a single soul purified, merely by contemplating its purifying tendencies. Not unless we feel that in it we regain the true sight of God's character, which was lost in Adam—not unless we recognize it as the one great event in the history of created existence, which, in spite of all the sin and sorrow under which creation has been groaning until now, makes that history a joyful one, does it become in us “a well of water springing up unto everlasting life.” The atonement was not a theatrical exhibition, to affect our hearts in a particular way; we are assured that it was the indispensable condition of our restoration; and the man who feels it in this light will not ask why the form of its communication has been narrative,—

why glad tidings are told him just as they happened. But to repress the spirit of querulousness to which some of the results of this mode of proceeding might give rise, it is well that we are able to show, that the form of announcement which was most natural, was also the most expedient.

There is another by no means unimportant advantage, for which Christianity seems indebted to its narrative form,—an advantage which may be styled its *self-illustrating* power. There is no one of its doctrines which enters the mind supported merely by its own naked force. On the contrary, it stirs up a vast variety of associations—associations connected with real life, and consequently capable of producing a lively impression on our hearts. A doctrine ceases to be a barren dogma, when attended by a train of remembrances, warm with the glowing interests of a human history, and cannot with propriety be styled a mere speculative decision of a speculative question, when deduced, not from abstract premises, but from heart-stirring events. The doctrine of the atonement for instance, though in whatever form it had been disclosed, it would still have been an exhibition of love, which could not but be returned wherever it was seen, comes to us with ten-fold power, from our knowledge of the life of Him who wrought it. Love we should have felt it to be in itself, but how is the sense of the magnitude of that love increased, by knowing from how many points Christ encountered grief and agony in order to its satisfaction; from our knowledge for example, that possessing the love of country which is

natural to man, his rejection by the Jews cut him to the heart! What a light does the scene in Gethsemane cast on the nature of the conflict he had to undergo, and the human feelings of agony and dismay under which he could not but contemplate it! And from what bare statement of the atonement, could we gather so lively an idea of love, as from the illustration which every statement of it receives from circumstances like these, combined with all the rest of our knowledge of Christ's character, of his unwearied performance of every office of duty or of charity, and his minute interest in the well being of those around him, both displayed to the very last under the full consciousness of the horrors that were approaching? And the precepts of Christianity come with the same addition of force. It has been shewn with great beauty by a writer already quoted, that the injunctions of the Apostles possess a great advantage over those of their Divine Master, inasmuch as his could not be enforced by appeals to the yet future events of his own life and sufferings.\* Lastly, whatever disclosure of the inspired writers is of necessity hard to be understood in the bare enunciation, becomes intelligible, when viewed in the lights that are thrown on it from surrounding points,† and the different parts of Scripture thus perform an office for one another which the skill of critics or commentators could never have effected.

\* Evans's Church of God. Sermon XIV.

† How much we owe to the narrative parts of the New Testament for illustrations of faith, in the cases for instance of the Syrophenician woman, and other applicants for our Lord's aid.

Such then are the advantages which we conceive Christianity to have derived from its being communicated in an historical form. They are obvious as they are great to us who have long enjoyed them; but it is difficult to conceive their being equally so to those who founded the religion. How came a system of moral improvement superior to all that had been thought of by the legislators and philosophers of the most cultivated nations, to originate with a comparatively barbarous people? Even if we make the incredible supposition that the minds of its founders were capable of devising the leading truths of Christianity, a new difficulty must be surmounted, before we can ascribe to them the wisdom to present these truths in a form, the very simplicity of which must have prevented its adoption by the forgers of a system. Was it likely that those who proposed to themselves the task of overthrowing every established mode of worship, would have prepared themselves to meet the dogmatic leaders of opinion among their countrymen, and the legislators and philosophers of heathen nations, with nothing but one and the same simple story? To the former they must have known that their narrative could not but be offensive; while they could have scarcely have expected that a history, of which the scene lay among the despised inhabitants of an obscure province should possess either interest or attraction to the latter. How are we to conceive them endowed with such a knowledge of the human heart, as should induce them to persist in employing such means as were "a stumbling block" to their countrymen, and "foolishness" to others, in order

to secure distant advantages, which there was nothing in their present circumstances or habits of thought likely to suggest to them? They must have known too how they exposed their system, by adopting that mode of communication, which most connected it with the records of passing events, and therefore rendered it most liable to confutation by these records. And yet how unguarded they are in this respect! There is not the slightest trace in their writings of a desire to fit their narrative with the testimonies of others, to which indeed they had no access. Could this conduct have proceeded from any thing but confidence in the truth of their story? Its wise adaptation to our wants, therefore, cannot be owing to them. Though, as has been already observed, such considerations as these may not make out more than a probability that the religion is from God, yet it is such a probability, as may well induce the infidel to re-examine its direct evidences.

At all events the present inquiry teaches an important lesson to the believer. The mode, in which it is most advantageous for revelation to come to us, must also be the best for setting forth this revelation. Therefore let the preachers of Christianity urge it on their hearers, not as a new code of moral enactments,—not as a mere system of doctrines and duties—but as the great history of the species in its highest relation—as the recorded determination of its fate at the most momentous crisis—as the story of its emancipation from the most abject bondage—and the charter by which has been bequeathed to it the noblest inheritance. To enter into the interests of this crisis—

to appreciate this emancipation—to cling to this inheritance—is to be imbued with the spirit of Christianity from which all the fruits of good living must infallibly proceed. We shall best promote this, by setting forth the progress of the history and the struggle; in a word, by the constant unfolding of the Christian narrative, illustrated by the heaven-sent commentaries on it contained in the other Apostolic writings. In doing this, the clergy of the Church of England have a peculiar advantage. Their attentions, and those of their hearers, are every year conducted through the history of our redemption, by commemorations of the leading events in its progress; and instances are not wanting of the good effects of allowing the services of the day to suggest the subject of the sermon. We possess too a larger narrative than was known to the primitive Christians. Events which they saw through the haze of prophecy, are beheld by us in the sunshine of history. They contemplated the fountain-head of renovating grace,—we have witnessed in addition its streams irrigating and fertilizing many a field of this fallen world. To change the metaphor, we have seen the shield of faith tried in other combats than their's; we have new battles to recount, and fresh victories to boast. Let then, the New Testament narrative be exhibited and expounded, let the additional prospect which Church history unfolds be thrown open to the view; and, by the blessing of Heaven, a victory will be wrought, which must ever be denied to the frigid efforts of the moralist, or the barren *dicta* of the dogmatic controversialist; even the victory of



building up the ruins of our fallen nature, and of rescuing our "immortal longings" from their narrow prison of time and of sense, to that eternal field, whose gratifications alone can satisfy their grasp, or fulfil the high purpose which called this world, and man, its sovereign, into existence.

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